

THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

ALBANY, SATURDAY, DECEMBER 2, 1815.

No. 27.

ESSAYS AND PARAGRAPHS, ORIGINAL AND SELECTED.

REFLECTIONS FOR SATURDAY EVENING.

And whether one member suffer all the members suffer with it; or one member be honored all the members rejoice with it.

1st Corinthians xii. 26.

THE unreasonable selfishness of mankind is one of the greatest obstacles that Christianity has to contend with; indeed all our deviations from its precepts may be traced up to this source. The apostle, in the above words, considers the society of Christians as a perfectly well organized community, animated by one spirit, and knit together by such ties and ligaments, that whatever affects one member affects the whole. From this view of the Christian church, we are easily led to understand the nature of our duty to each other, and are prompted to perform it with the same regard to ourselves that we feel in the care we take to preserve the members of our body from injury, or to restore them to soundness, when, by any accident, they have become impaired. As men, we all participate in the same nature, have the same Creator and Preserver, the same wants and capacities of enjoyment; and are led to associate together from motives of convenience and pleasure. Still from the depraved state in which we come into the world, these ties are not strong enough to bind us together: we are inclined to forget the Head of our family; to withhold from him the love and reverence that are his due: and forgetting him, we lose the idea of our brotherhood; centre our chief regard in ourselves, and use our fellow creatures only in subserviency to this narrow and misplaced affection. By this means we become divided into parties, indulge malevolence towards those who stand in the way of our interested views; and betray even our best friends when we conceive that they will contribute less to our enjoyment than some object of our appetite, avarice, or ambition with which they interfere: Thus the world, in its natural state, is filled with cruelty and with crimes. To remedy this dreadful evil of our apostacy from God, and detachment from each other, our Divine Redeemer clothed himself with our nature, fulfilled all the duties of it, and offered it up to the justice of God as a satisfaction for our transgressions, procured for us the assistance necessary to enable us to overcome the evil tendencies we feel within us; became Himself our Head, and united us in a new brotherhood founded in adoption—in grace—a relation calculated to call forth the warmest affections of love and gratitude towards our Creator, and the tenderest sympathies of our hearts towards each other. We can be admitted to the favour of God only by be-

coming brethren in Christ: and by being animated by his Spirit we are made to feel all the good or evil that happens to any member of His body. Thus by discovering the source from whence this fellow feeling is derived, we see that those who do not exercise it, are not animated by the spirit of the body to which they belong, but are dead and useless members.

By attending to this similitude of the apostle, we are not only led to the most tender regard for each other, but are likewise pointed to the proper method of performing the social duties of our nature. The human body is not a confused mass of matter; but made up, from the head to the feet, of a regular gradation of subordinate parts; and so it is with the mystical body of Christ. It was not his design to interfere with the natural order of human society; but to leave every thing of a temporal nature to be regulated by the wisdom and prudence of men, under the influence of those rules of justice and mercy he has prescribed, and with a view to the account they are finally to render up to him. His kingdom is not of this world, nor does it in the least degree interfere with the subordinations of human society: all these things are to be regulated by the civil powers that are ordained of God. As men, we belong to the world; as Christians, we belong to the church: and in both these communities there are high and low, rich and poor, wise and weak, knowing and ignorant; and all are to be treated suitably to the relation in which they stand to us; a general sympathy is to pervade the whole Christian body, and each member is to feel the same emotion, in degree, and to pursue the same conduct, when good or evil happens to any member of it, as when the same thing happens to the members of his natural body. And as it is with the one, so it is with the other; the same thing will not make the same impression on every part; that stroke which would give anguish to the eye would scarcely be felt by the foot. The various situations and dispositions of mankind render them liable to be wounded in very different degrees by the same thing; and every part of the body should be guarded in proportion to the delicacy of its nature and its exposure to harm. Thus the rich and the honorable have nothing to fear from their relative state as brethren to the poorest and meanest of their species. They are not required to elevate them to a level with themselves; but they are bound to sympathize with them in all their sorrows, and to relieve all their real necessities.

That there is a deficiency of this fellow feeling and kind regard among the more honourable members of Christ's mystical body, for those who are less so, is too apparent to escape the notice of the most superficial observer. Still it is not they only that fail in the proper exercise of their functions; the less honorable members do

T H E
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From June 1815, to June 1816.

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ALBANY:

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BY H. C. SOUTHWICK.

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equally so ; and thus the whole body has become disordered ; and nothing can restore it to soundness but a return to the dictates of that spirit which alone can invigorate its languishing parts, and give a proper direction to all its actions. The rich and honorable have apparently too much complacency in their distinctions ; are fond of pomp and show ; look with too little regard upon those beneath them ; and are deficient in that meekness and humility that become them as Christians. On the other hand, the poor and obscure discover envy towards their superiors ; refuse the labour that belongs to their station ; vie with those above them in their personal appearance ; and in fine, seem quite as deficient in the duties that belong to them, as those of the other description in theirs. Among both classes there are many honorable exceptions ; still these respective defects are not unfrequently seen among those of both, who profess allegiance to Christ, and unite in all the ordinances of his religion, as the real members of his mystical body. As for those who make no claim to this relation, their deviations from the relative duties of life are to be seen in a much higher degree. Those who are conspicuous among them lead the way in transgression, and are readily followed. When the laborer sees his employer regardless of God, negligent of his worship ; selfish, unfeeling, and griping ; apparently living merely for himself ; he concludes that this is according to the dictates of superior wisdom, and of course is led to imitate his example. Thus the idea of the relation that subsists between them as creatures of God, and brethren by nature, is lost ; and their intercourse is carried on with no view but to self advantage. It therefore becomes all who are placed in an elevated situation of life, to be peculiarly careful of their conduct lest they lead others astray, and become partakers of their guilt. And all who profess to be Christians, should consider, each one the duties of his station, and be careful to fulfil them. And as the day is now approaching in which we are peculiarly reminded of our relations to each other, by communicating with God in our united capacity, through the medium of our Head, we should bring to our recollection not only our direct offences against him, but all our deficiencies in duty towards one another, and beg his forgiveness, and grace to amend. When looking up to God in his house, and around us upon our brethren, every religious and moral duty is brought into view : and while we bend with reverence before the footstool of the Divine Majesty, we should open our hearts with the most benevolent affection towards all his children. In his house the high and the low, the rich and the poor, meet together, and each is reminded of his duty to the other. In the holy family in which we are united, we find the prosperous and the afflicted ; the happy and the wretched. It becomes us, therefore, to rejoice with them that rejoice ; and to weep with them that weep : While we participate of the good that is dispensed to our brethren, we must not forget to partake of the evil : we must visit the chamber of the sick, the apartments of the sorrowful, and the hovels of the poor ; we must participate in their pains, soothe them in their sorrows ; and, according to our ability, relieve their necessities. And it becomes the affluent, while directing their attention to every member of this body of Christ, to notice with due care the stewards of his house, those who dispense to them the bread of life. While thus employed they can pay but little attention to the bread that perisheth ; yet of that bread they and their families at present stand in need. They who are enjoying all the

luxuries of life, and who are still hoarding up treasure, should therefore reflect, whether there may not be some of the immediate servants of their Master, who are doing his work, that are suffering under the hardships of poverty, and interrupted in their spiritual labors, by a tender solicitude for a helpless family. Their office forms one of the principal ligaments in the body of Christ, and when they are neglected, he receives the most sensible wound ; and thus is he frequently wounded in the house of his friends. As we are all members of one body, a due regard to our immediate pastor does not wholly cancel the obligation we are under to others who administer in the same holy office. Each congregation is to attend in the first place to him who immediately serves them ; and they may bestow upon him in proportion to their ability, and their view of his merit ; for talent and exertion have an equal claim to distinction of this kind in the sacred profession as in others. Still if their ability is beyond his needs, they must remember that God has a claim upon them in proportion to the calls of religion throughout the world ; and if they withhold it from him in the other parts of his vineyard, they have no reason to expect to be profited by his ministrations whom they attend, though he should speak with the tongue of men and angels. This is a thing which should be well considered by every wealthy individual, and by those congregations who exercise their devotions in splendid edifices and with supernumerary ministers, merely for the pomp of worship ; while many of their brethren are unable to procure a pastor, and many pastors are suffering all the severities of poverty and want. Is it possible that they can suppose that the bread of life is to be purchased with money ; or that the gospel is a commodity that they are to procure upon the best possible terms ; or be supplied with in exact proportion to their wealth ? These are selfish and sordid views which no Christian should indulge. Whatever is bestowed upon the ministers of religion should not be considered as merely paying for what we receive ; but as devoted to God in the promotion of his cause in the world, and to be imparted in proportion to our ability and the general exigencies of those of his household.

When drawing nigh to our heavenly Father, we should include in our devotions all his children ; and when we rise from our knees extend the hand of relief to all within our reach. Thus we should pray, and thus we should act. Let us then when commending ourselves, our families, our church, and our country, to the holy protection of God, beg the same for our brethren of every description, and wherever dispersed ; for all who are called Christians, of whatever name, that they may be one fold, under one Shepherd : and that all the kingdoms of the world may become the kingdoms of our God, and of his Christ.

M.

TO READERS AND CORRESPONDENTS.

E. with the inclosure, has been received : but as it is doubtful whether it corresponds with the plan of the Visitant to admit the history of individual experiences, it will await the decision of the editor, who is at present absent from the city.

Saturday Evening Reflections by H. have been also received ; but cannot be inserted until we have disposed of some favors already in our possession. May we hint to H. and to C. and our other correspondents of that sex, that as they are excluded by a no less person than St. Paul, from speaking in the church, they may at least preach with acceptance through the medium of the Visitant.

The excellent poetical favour of W. will be appropriate in a few weeks, and shall then find a welcome place in our columns.

The following Extract from "*The Liberty of Prophesying*," by Bishop TAYLOR, displays the Christian candour and liberality which ever appear in the writings of that eminent prelate. The beautiful story with which it concludes, or something very like it, has been incorrectly attributed by some injudicious friend, to Dr. FRANKLIN; whose fame, most certainly does not require the aid of such a borrowed plume.

IOTA.

"Men are now a-days, and indeed always have been, since the expiration of the first blessed ages of Christianity, so in love with their own fancies and opinions, as to think faith, and all Christendom, is concerned in their support and maintenance; and whoever is not so fond, and does not dandle them, like themselves, it grows up to a quarrel; which, because it is in Divinity, is made a quarrel in religion, and God is entitled to it; and then, if you are once thought an enemy to God, it is our duty to persecute you even to death; we do God good service in it. When, if we should examine the matter rightly, the question either is not revealed, or not so clearly, but that wise and honest men may be of different minds, or else it is not of the foundation of faith, but a remote superstructure, or else of mere speculation; or, perhaps, when all comes to all, it is a false opinion, or a matter of human interest, that we have so zealously contended for; for to one of these heads most of the disputes of Christendom may be reduced; so that I believe the present factions (for the most) are from the same cause which St. Paul observed in the Corinthian schism, *when there are divisions among you, are ye not carnal?* It is not the differing opinions that is the cause of the present ruptures, but want of charity; it is not the variety of understandings, but the disunion of wills and affections; it is not the several principles, but the several ends that cause our miseries; our opinions commence, and are upheld, according as our turns are served, and our interests are preserved; and there is no cure for us but *piety and charity*. A holy life will make our belief holy; if we consult not humanity, and its imperfections, in the choice of our religion; but search for truth without designs, save only of acquiring heaven, and then be as careful to preserve charity as we were to get a point of faith; I am much persuaded we shall find out more truths by this means; or, however (which is the main of all) we shall be secured, though we miss them, and then we are well enough.

"I end with a story, which I find in the Jews books: 'When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travail, coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, caused him to sit down; but observing that the old man eat, and prayed not, nor begged for a blessing on his meat, he asked him why he did not worship the God of heaven? The old man told him, that he worshipped the fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, I thrust him away, because he did not worship thee. God answered him, I have suffered him these hundred years, although he dishonoured me; and couldst not thou endure him one night, when he gave thee no trouble? Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment, and wise instruction.' Go thou, and do likewise, and thy charity shall be rewarded by the God of Abraham."

"*Liberty of Prophesying.*"

In the last VISITANT was inserted a poetical translation of the thirty-ninth psalm, by the gay and licentious COLMAN, whose thoughts were turned from their ordinary direction into a more sober train, by a stroke of the palsy. We now give an extract from one of the letters of Lord Chesterfield, to which we beg the serious attention

of those whose maxims of life have been drawn in a great measure from the pernicious writings of this man of the world. Those who have seen Chesterfield's Works, will perceive, that we have sifted these few valuable and precious grains from a very large collection of chaff. The whole passage is indeed a very exact, but by no means a favourable picture of the world, as it must sooner or later appear to the thoughtless worldling. With one as noted as himself, Chesterfield has here inscribed "vanity of vanities" on all sublunary things. Happy would it have been for him, could he have been led, by this consideration, to fix his heart on those substantial things beyond the grave, the prospect of which makes life happy, and death welcome.—It was a bad resolution, because the carriage of life had outrun its pleasures, and the wheels began to drag heavily, to lie down and "sleep during the remainder of the journey." The gospel call is rather to awaken from our slumbers and arise from the dead, that Christ may be our light and our salvation. Happy those souls who receive and obey the evangelic summons, while there is space allowed. To those especially, who are yet in the morning of life, we would earnestly recommend, to "Remember their Creator in the days of their youth, before the evil days come, when" they shall say with the licentious Chesterfield, "they have no pleasure in them." IOTA.

"I have run," says Lord Chesterfield, "the silly rounds of business and pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low. Whereas those that have not experienced, always over-rate them. They only see their gay outside, and are dazzled with the glare. But I have been behind the scenes. I have seen all the coarse pullies and dirty ropes which exhibit and move the gaudy machines; and I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of the ignorant audience.

"When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry of bustle and pleasure of the world had any reality; but I took upon all that is passed, as one of those romantic dreams, which opium commonly occasions; and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream.

"Shall I tell you that I bear this melancholly situation with that meritorious constancy and resignation which most people boast of? No; for I really cannot help it. I bear it, because I must bear it, whether I will or no!—I think of nothing but killing Time the best way I can, now that he is become my enemy.—It is my resolution to sleep in the carriage during the remainder of the journey."

"You see," says Bishop Horne, remarking on this passage, "in how poor, abject, and unpitied a condition, at a time when he most wanted help and comfort, the world left him and he left the world."

Compare these words with those of another person, who took his leave of the world in a very different manner.

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day." St. PAUL.

A BIBLE SOCIETY has lately been established at Meadville, Crawford county, about forty miles south of Lake Erie, the seat of the newly established college, the preamble of which is as follows:

"Considering the valuable benefits which have resulted to the world from a dissemination of the truths of the gospel; the obligations

upon all, who enjoy the advantages of this glorious dispensation, to use the means within their reach for extending its blessings to their destitute fellow-creatures; the wonderful exertions of the present age, in almost every part of Christendom for the gratuitous bestowment of the Scriptures upon those, who have it not in their power to avail themselves of this invaluable treasure; and that there are many in this region, to whom, as we have good reason to believe, a donation of the Holy Bible would be a most suitable, acceptable, and profitable charity: We the subscribers, voluntarily associate ourselves together and adopt the following constitution."—

[Here follows the constitution containing the usual provisions in Bible Associations.]

DIRECTORS, elected 26th August, 1815—consisting of Roger Alden, Esq. President, Hon. Jesse Moore, Vice-President, Rev. Timothy Alden Corresponding Secretary, Rev. Robert Johnston, Recording Secretary, John Reynolds, Esq. Treasurer, Dr. Daniel Bemis, Auditor, Hugh Cotton, George Davis, James Hamilton, Esq. Wm. Hammond, Esq. Col. Robert Stockton, and Peter Shaw.

Distributing Committee.—Roger Alden, Esq. Rev. Timothy Alden, Rev. Robert Johnston.

DAYS OF THANKSGIVING appointed in the several New-England States:—

New-Hampshire, - - -	7th December.
Vermont, - - - - -	7th December.
Massachusetts, - - -	30th November.
Rhode-Island, - - -	30th November.
Connecticut, - - - -	30th November.

Every reader of taste will be pleased with the touching simplicity, and every Christian with the force of the following relation:—

"A man in low circumstances discovered some valuable articles belonging to his neighbour, collected only a short distance from his house. He determined upon taking a part of it secretly for the use of his own family. With a view of having some trifling assistance, he took with him his son, who was as yet a mere child. His mother was a godly woman, and had a deep sense of the obligation incumbent on her to bring up her children in the nurture and admonition of the Lord. She had made him understand the great truths of religion, and the leading precepts respecting man's duty to his Maker, himself and his fellow-creatures. But she taught him more particularly, that God took cognizance of whatever passed on earth, that he was a constant witness of all our actions, and that we are accountable to him for them. With this little son the man went to the place where his neighbour's property had been deposited. When he had arrived, the thoughtless parent by accident made known to his innocent companion the mischief on which he was intent. You may imagine how much a child thus educated was shocked at the wickedness of his parent; he was unable to utter his abhorrence of the crime.

"The parent, however, leaving him by the object of the proposed plunder, with a careful and anxious eye, examined the adjacent path and fields, that he might avoid detection. As soon as he became satisfied that he was unseen, he returned with a mind bent on carrying it away. Just as he was stooping to take it, his little son, in accents most feeling and affecting, said to him, 'Papa, you have looked all around and have seen nobody; but you have not looked above to Heaven. There is a great God to whom you must give an account, looking down at you with an angry face! Papa he sees you.' At this thought, expressed by so small a child with inimitable tenderness of feeling, the astonished father started back, left his neighbour's property untouched, and hastened with many serious and awakening reflections to his home. 'The great God he sees you, he is looking at you with an angry face,' were ideas constantly in his mind. From

this moment the parent dated his conversion from a life of sin, and the commencement of the work of salvation in his heart. He became a pious, virtuous, and happy man. [Conn. Spectator.]

DOMESTIC INTELLIGENCE.

NEW-YORK.

MANLIUS, OCT. 31.

On Tuesday the 24th inst. according to the appointment of the Presbytery, the Rev. Mr. Chadwick, Rev. Mr. Wallace, and Rev. Mr. Levingsworth, as a Committee, assembled in this village to form a Presbyterian Church. The Rev. Mr. Chadwick preached an appropriate Sermon, from Mat. vi. chap. 8. 10th verse—"Thy kingdom come."

Were present of the Clergy, the Rev. Mr. Leonard, Rev. Mr. Edwards, and Rev. Mr. Rawson. [Manlius Times.]

ORDINATION.

MASSACHUSETTS.

DEDHAM, NOV. 24.

At Randolph, on Wednesday last, the Rev. THADDEUS POMEROY, as Pastor of the Congregational Church, in that place.—Introductory Prayer by the Rev. Mr. Curtis, of Epsom, (N. H.) Sermon by the Rev. Mr. Gould, of South-Hampton, from 2 Cor. 4, 7. *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us:* Consecrating prayer by the Rev. Dr. Morse, of Charlestown: Charge to the Pastor by the Rev. Mr. Weeks, of Abington: Right hand of Fellowship by the Rev. Mr. Stoops, of Braintree: Address to the church and people by the Rev. Mr. Bates, of Dedham: Concluding prayer by the Rev. Mr. Gile, of Milton. The music selected for the occasion was performed with taste and accuracy; and all the exercises were appropriate, interesting, and solemn. [Dedham Gazette.]

CONSECRATION.

NEW-JERSEY.

NEW-BRUNSWICK, NOV. 24.

On Sunday last, the Rev. JOHN CROES, D. D. Rector of Christ-Church, in this city, Bishop elect of the Protestant Episcopal Church in the Diocese of New-Jersey, was consecrated to that holy office, in St. Peter's Church, Philadelphia, by the Rt. Rev. Bishop White, presiding bishop, the Rt. Rev. Bishop Hobart and the Rt. Rev. Bishop Kemp being present and assisting. On this occasion Morning Prayer was read by the Rev. Mr. Rudd, of Elizabeth-Town, New-Jersey, and a Sermon adapted to the occasion was delivered by the Rt. Rev. Bishop Kemp. [N. B. Times.]

THEOLOGICAL PROFESSORATE.

On Tuesday last the Rev. JOHN SCHUREMAN was inaugurated Professor of Ecclesiastical History, Church Government, and Pastoral Duties, in the Reformed Dutch Theological Seminary. The ceremonies were performed in the Dutch Church in this city, when a Sermon was delivered by the Rev. Dr. Milledoller, an Inaugural Address by the Professor elect, and a Charge by the Rev. Mr. Cannon. Ibid.

INTELLIGENCE FROM ABROAD.

From a late LONDON PAPER.

CEYLON.

Conversion to Christianity of an eminent Priest of Budhu.

It is but seldom that we have the satisfaction of recording a change of sentiment among the Priests of Heathenism; still more seldom can we trace the progress of that conversion, and the reasoning on which the convert adopts his new faith. We have no authentic history of a similar progress in the minds of any heathen, especially, in the

Apostolic age; and therefore we can only imagine on what convictions they relinquished the worship of Jupiter and Juno, of Apollo and Minerva, of Neptune and Ceres. They must have had some train of thought, some inducing cause, impelling them to abandon the rites of their infancy, the customs of their ancestors, the institutions of their country.—They must, further, have had some powerful motive for embracing a foreign and a despised profession. Perhaps it is scarcely possible to conceive a closer resemblance to what took place in those early days, than the instance before us, which is a fact beyond question or doubt. It has much the air of what might have passed in Greece or Italy, in the first century of the Christian religion. M. Chateaubriand (now Viscount) formerly introduced a conversion, the work of his imagination, into a romance; with whatever attention to produce a beautiful effect *that* was conducted, the present is much more striking. It excels, as a portrait from life excels in resemblance of nature, the most finished production of fancy.

Ceylon Government Gazette of Dec. 24, 1814.

On Christmas Day a very remarkable Baptism was celebrated in the middle of Divine Service, before a full congregation, at the church in the Fort. A Budhuist Priest, of great eminence for character, talents and literary attainments, after a mature deliberation and a careful perusal of the Gospel in the Cingalese language, had determined to throw aside his yellow robes, and embrace the Christian religion.

It was in vain that his resolution was assailed by his brother priests, and the solicitations of his own family. Their importunities only served to agitate his feelings, but could not shake his determined conviction, founded upon examination and reflection.—He gave up rank, affluence, connections, and family, to follow the dictates of his conscience. He was baptised immediately after the Second Lesson, by the name of "Petrus Panditta Sekarras." Mr. Armour and Mr. Clough were his godfathers. From the natural influence of his character and abilities, such an example promises to be of signal use in the propagation of Christianity. The causes which led to his adoption of the Christian religion, and the probable consequences of his conversion, were noticed with much effect by Mr. Twisleton, in his sermon on the occasion; and they furnished a most appropriate conclusion to a discourse delivered on the Anniversary of the Nativity of Him who was destined to be a light to lighten the Gentiles.

Mr. Clough, a gentleman sent out as a missionary by the Church Missionary Society, sometimes attended the idolatrous worship of the natives, and made close inquiries into its nature. He particularly addressed himself to this Priest, perceiving him to be an acute man, and thoroughly versed in the religion of his country. By degrees they reposed mutual confidence in each other. The following is the substance of some of their conferences:—

"You say that the God of whom you speak is infinitely great in all his attributes; that he created the world and all its inhabitants, and governs the world by the same power; and that he is present as much in one place as another, and views every action of man; and that he demands proper worship from all his creatures, and such as Christians pay him; that such is his holiness, that he hates sin, and such his justice that he will punish sin, and particularly the failure of proper worship—how can a God of justice punish an Idolater, if that Idolater worship according to the light afforded him, and not according to the light of Christianity, of which Idolaters are ignorant? and further, (he added) this is applicable to the Cingalese in general—why then has not God instructed us better?"

I answered, that although God is a being of infinite justice, he is also a God of mercy, and that he could do nothing contrary to goodness and holiness—and hence, when it is said *He will judge every man according to his works*, yet he will do it according to the light which each man possessed. I added, that his question had not involved the smallest difficulty; because it could not be supposed that God had permitted the Cingalese and other idolatrous nations to remain in a state of mental darkness, for the purpose of judging them with a less rigorous judgment; but their ignorance might be considered as permitted by God to stick to them, a just retaliation for their forefathers' abuse of the light which we now enjoy; and the difference in the Day

of Judgment between a Christian and a Cingalese Idolater will appear according to their particular circumstances; the one will be judged by the Gospel, the other by the light with which he has been favored.

Perceiving that he continued to be very inquisitive about Christianity, I furnished him with a copy of the Four Gospels in Cingalese, with which he was much pleased, saying that was what he had long wished to see: "and be assured I will read it with great attention; but (he said) may I request an additional favour of you? which is to allow me to trouble you to explain any parts which I may not understand." To this I most readily assented. I presented to him the Gospels at his own Heathen Temple, when some of his pupils for the Budhuist priesthood were present, who were not a little surprised at the joy which he expressed, and the care which he manifested in wrapping up the book, as being more valuable than gold.

After this, he soon put me to the pleasing task of explaining, to the best of my ability, those things which were rather mysterious to him, such as the situation of the nations mentioned in the New-Testament, particularly the Jews and Romans; their rise, progress, state, &c. I also stated the chronology of the Patriarchs, particularly those from whom Jesus Christ descended, and various other particulars. After he had read the Gospel several times, he began to lament that he had not the Old Testament, supposing that it would give him a clear explanation of the New.—said he—

"Since I became acquainted with you, your conversation and your answers to my different questions have made a deep impression on my mind; and during the last three weeks I have been in a state of great distress of mind. I have frequently returned home, after my interviews with you, unable to sleep for many nights."

I asked him the cause of this trouble? He replied, that it arose from an apprehension, that he and his countrymen who followed the religion of Budhu had been mistaken in their religious principles, which was to him a consideration of the greatest importance:—he added, that the more he thought on the subject, the more the apprehensions increased, inasmuch as the evidences of the Christian religion were making stronger and stronger impressions upon him.

I then asked him whether he thought that the God of the Christian was he who ought to be worshipped in preference to idols? He replied, that he had been considering the subject candidly and impartially, as though he were a member of neither communion, and in all its bearings; and that he had offered up prayers for direction in a matter so important, and that if he and his countrymen were in error he prayed that he might receive conviction in the clearest manner, and that a way might be opened by which he might leave his present profession and embrace Christianity, not only for his own good, but for that of others to whom he would preach it. He added, that the more he prayed, the more did his desire to quit the religion of Budhu increase. He then asked me to assist him in managing this, for which his gratitude would be extreme; and that he should think that the great God had sent me from England to Ceylon on purpose to instruct him, and shew him the right way of worshipping God; and, in return, he should think it incumbent on him, to his latest hour, to make known to his countrymen the blessings of the Gospel, which had been thus offered to him through my means.

Perceiving that he was prepared to manifest his conversion, I asked what he conceived the most speedy and effectual mode of doing it? He replied, "By laying aside my priestly garments, and joining myself to the society of Christians;" adding, "I am in my present situation as comfortable as I can wish, with regard to the things of this world; but, as soon as I throw off the garments I shall be deprived of all means of support, and this gives me uneasiness; and, in case I embrace Christianity, I shall be brought into distress, because you know, for some time, I should be of no use to any religion;" meaning he would not be able to preach: "yet, if I had only a sufficient knowledge of the Christian religion to enable me to preach it, I believe the great and good God would not suffer me for one moment to want; and one of the greatest acts of mercy you can do, will be to assist me a little in this particular."

About this time there was a meeting convened of several Buddhist

priests, for some particular occasion, near Galle, and the meeting was to continue for some days. I was apprehensive that he might be shaken, or not sufficiently prepared to stand the attacks of such a number of his former acquaintance. I however paid him a visit at this meeting, when they were all present, and were not a little surprised to see me advance; but they were more surprised when they perceived my convert advance and join me. We then retired, and I began a very close conversation about the state of his mind, and found him unshaken. I asked him whether he did not feel reluctance at leaving his religion? He answered that the reluctance was easily overcome, because he was about to receive a better; and he added, that he felt no difficulty in casting his lot with mine, and should be very glad to have the same place with me in the next world; and that he should have little trouble in his mind, if he thought he should be in the same situation with me at the Day of Judgment.

At this time a singular circumstance occurred, which seemed to give weight to all his past conduct. The aforementioned assembly of Priests availed themselves of opportunities of receiving personal and public improvement, both by night and day, through the means of my faithful convert; and he, being the senior Priest, was looked up to for instruction. One evening, when they were assembled, and were expecting to hear him preach on the religion of Budhu, he pulled out the Cingalese New Testament, and began to read the first chapter of St. Matthew, and proceeded to read other chapters, making his observations, till morning, by which time he had finished the whole Gospel. He was heard with surprise and attention; they frequently interrupted him, while he proceeded, with questions, which he answered to the best of his ability. He came to me afterwards and related this circumstance; and after a long conversation, expressed himself in the following manner—"I am like a hungry man tied to a tree, with a table covered with rich provisions near, but out of reach; and this will be my state till the day of my liberty comes."

We then talked about his being baptised, and he expressed a wish to comply with that ordinance as early as possible, which he considers to be the grand characteristic mark of those who are not worshippers of idols. He was one of the most celebrated in the island, known both in the Candian and British dominions—he resided for some time with the King of Candia, and is every where extolled for his extensive knowledge, both of the religion and literature of the island, as well as the Oriental languages.

The matter was blazed abroad through the district, and came to the knowledge of the high-priest, who was so alarmed by the intelligence, that he assembled fourteen of the head-priests, and sent them to prevail upon him, if possible, to abandon the idea of embracing Christianity; stating, that if a priest of his rank and respectability in the religion of Budhu forsook them, it would not only disgrace his own character, but injure the cause. He continued immovable; and the matter spread so rapidly, that before the fourteen left him they were increased to fifty-seven, using every possible method to prevail upon him to continue as he was. Besides the priests, there were his family connections, some weeping, some scolding, and others threatening to put an end to their existence. Many head men of the district came to him with large presents, observing, "If you forsake the priesthood, it will ruin our religion in this country." However, he broke through them all and made his escape at the hazard of his life.

After he had arrived in Columbo, he had some sharp conflicts, both from within and without. He received several letters of a very severe kind; I was almost ready to wonder how he maintained his resolution. In this case we might say of a truth—"Not unto us, O Lord, but unto thy name be the praise!" A day or two before his baptism, I called upon him, and found him uncommonly cheerful and happy. "I dreamt," said he, "last night, that my robes were covered with all kinds of filthy reptiles. I was so disgusted at the sight, that I thought I went to a river and cast them in, never to touch them again. When I woke this morning, I found myself naked, and all my robes folded up and thrown on the far side of the room. Now, thought I, God has sent me this dream to shew me the bad state I am in, and to confirm me in all my former resolutions, and I am only sor-

ry that I am forced to put them on again." He hardly ever let us rest after this, until something could be provided to dress him in.

After his baptism his excellency the governor sent him two suits of new clothes. He is to have a salary from government as a translator; and is now about to translate the Bible into two languages of this island, the Cingalese and Paariah, or Maggada, which is spoken in the interior. He is to study the Scriptures under the care of the Rev. Mr. Armour, who now resides in Columbo, until qualified to preach.

ELEVENTH ANNIVERSARY

OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

[CONCLUDED.]

The Rev. John Owen said, as it was the determination of the Secretaries to leave the foreground at these Anniversaries to be occupied by others whom it might be more important to hear, he should take up a few moments in expressing his concurrence in the sentiments of his Colleagues, both as it regarded their gratitude for the thanks which had been voted, and their pledge of renewed exertion in the cause of the society. For his own part, he had not sought the station in which, for eleven years past, he had the honor to labour: he had considered the circumstances in which he was placed as constituting a call of duty; and his only merit, in a human sense, was, if any merit he had in accepting or maintaining an official connexion with the Society, that he had not been disobedient to the heavenly vision. He hoped to persevere on the same principles on which he had hitherto acted. He believed he was doing right, he trusted he was doing good: and after a tribute of respect to the Prelates then present, and particularly to the Bishop of St. David's, who had shown him such marked attention when visiting the Societies in South Wales in the course of the last Summer, Mr. O. concluded his address by desiring for himself no other fame, and no other reward, than that which would result from the salutation of his Saviour and his Judge—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Baron Anker, from Norway, being introduced through George Wolff, Esq. addressed the meeting as follows:

"It appears to me quite impossible, though I have but a general knowledge of the nature and proceedings of this noble Society, not to feel the most profound respect for its virtuous intentions, benevolent views, and indefatigable exertions.

"A worthy Member of this Institution, my friend Mr. George Wolff, to whose application I am indebted for the honor of being present, at this Meeting, has been good enough to present me with a copy of your Committee's last Report.

"It is astonishing to observe the immense extent of your operations. There is not a quarter of the globe where you have not established Agents and Correspondents, and where your good intentions have not met with more or less success.

"There is not on record, or in existence any association so powerfully supported, or more deserving the support it receives.

"I see, however, that but little has been done for Norway. Only forty-six copies of the Bible, and sixty-six Testaments, have been sent thither. I do not discover how, and where they have been distributed; nor have I heard any thing upon the subject.

"I have observed this with pleasure, and beg not to be misunderstood, when I make use of this trivial expression.

"I am a native of that country:—I reside there;—and I hope soon to return to spend the remainder of my days within its protecting rocks.

"If then I said, that I observed with pleasure, that but little had been done for Norway, it was, because it furnishes me with an opportunity of offering my services. May I be an instrument of promoting in that country the laudable views of this Society; I will not say, that I should feel proud; for pride, in my opinion, has nothing in common

with religious objects; but I say simply and sincerely, that I should feel happy.

"When infirmities and decay become my lot: at my age I must soon expect my turn: I shall candidly avow my incapability of continuing the task, which the Society might think proper to trust to my care. I shall then give up the concerns to abler hands.

"I must further observe, that Norway is poor though not by her own fault. Recollect, Gentlemen! that the Norwegians are your old brethren: and I do not hesitate to assert, without offence to any, that comparatively speaking, there does not exist a country, where, in proportion to its population, so great a number of individuals will be found so decidedly attached to Great Britain. They are so still, notwithstanding recent occurrences.

"I have only to add, that I hope the respectable friend, whose name I have mentioned, will become a pledge for the sincerity of my offer."

The Bishop of Norwich prefaced a Motion of Thanks to the Presbyteries in Scotland, &c. in the following terms.

"It would be unjust to pass over in silence the attachment to the British and Foreign Bible Society, which has been and now is uniformly displayed in every corner of that enlightened country; and particularly at Glasgow: an attachment which affords a striking illustration of the beneficial effects arising from that pious and affectionate union of Christians, of all denominations, which (next to the general dissemination of the Scriptures) it is our object to promote and cherish. The time will shortly come, when,

"Our human passions now no more,

"Save Charity, which lives beyond the grave,"

every man who has at heart the present or future happiness of his fellow creatures, will regret, that he has suffered groundless apprehensions, uninformed prejudice or a mistaken zeal for any particular establishment, to hinder him from adding his name to the numerous and daily increasing List of the Friends to so truly Christian an Institution."

The Rev. Hugh Pearson seconded the Motion.

The Rev. William Deltray, in moving Thanks to the Auxiliaries, noticed the increase of 8000*l.* in the contributions of those Societies, during the past year, and also the reduction in the number of Bibles and Testaments drawn in return from the Depository of the Parent Institution, as showing that a larger portion of their funds was left disposable for foreign purposes.

The Right Hon. Lord Gambier seconded the motion in the following terms;

"I cannot describe the joy which I feel at seconding the Motion. The rise, progress, and increase of this Society, fill me with delight; and surely there can be no subject so calculated to draw into action every feeling, and every affection of the soul. In our experience shall be verified the truth of God's word: "He that watereth, shall be watered also himself."

Thanks to the President being moved by Baron Anker, were seconded by the Rev. John Owen, as the representative of the Chancellor of the Exchequer, a letter from whom he held in his hand, stating, that notwithstanding the previous arrangement which he had made for that purpose, business had unavoidably prevented his attendance at the present Meeting.

Thus ended the Eleventh Anniversary Meeting of the British and Foreign Bible Society; a Meeting inferior to none that preceded it in general interest. When the Report, which was necessarily presented in an abridged form, shall appear at full length, that interest will doubtless be greatly augmented, from the immense scope of the Society's operation in every quarter of the globe during the past year; increasingly manifesting the necessity and importance of such an Institution, whose sole object is to benefit mankind, by diffusing throughout the habitable globe those sacred Scriptures "which were given by inspiration of God, and are profitable for correction, for reproof, for in-

struction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work."

The sentiments delivered by the President after reading the Report, and of which the following is a literal record, have been purposely reserved for the conclusion of the present account.

"Gentlemen,

"At the close of every successive year since the establishment of the British and Foreign Bible Society, we have been enabled to review the progress which it has made during the course of it, not only with complacency, but with delight; and I have now the satisfaction, on its Eleventh Anniversary, to congratulate the Members of the Institution, on its increased and increasing prosperity.

"Exclusively devoted to one definite object, disclaiming and studiously avoiding all interference with the political concerns and religious establishments of all States, the Bible Society has held out an invitation to Christians of all countries and denominations to unite under the banners of the Cross, and in opposition to idolatry and infidelity, to proclaim to all the world, that Name by which alone salvation is to be obtained.

"When we contemplate the alacrity and cordiality with which the invitation has been accepted, the attention which it has awakened to the Holy Scriptures, and the charity which it has diffused; when we consider the extensive connexions of the Society, the magnitude of its operations, the munificence by which it is supported, and especially when we trace the detail of its progress towards its present aggrandizement, we must feel and acknowledge with gratitude and adoration, "it is the Lord's doing, and it is marvellous in our eyes."

"Notwithstanding, however, the extent in which the scriptures have been circulated, we still hear of Christian countries, where the Bible is scarcely procurable; of Christian communities, many of the members of which never saw a Bible; and many, to whom the very name of a Bible is unknown; and of the two thousand Churches in Georgia, Imeretta, and Mingrelia, it is asserted, that two hundred Bibles are not to be found in them all. These are lamentable wants: but we have the satisfaction to know, that the spirit of enquiry excited by the Society has led to the discovery of them; and that, to a disposition and active exertions to supply them.

"In the prosperity of the Society, which we devoutly ascribe to the Divine favour, we recognize an animating motive to perseverance in the line of duty to which we have devoted ourselves. From the elevation which the Bible Society has attained, the horizon of its prospects becomes indeed immeasurably widened, presenting within its continually enlarging circumference, an immense field for future exertions. But the prospect is as cheering as it is extensive: wherever the Society moves, it gives and receives blessings; and I doubt not that the prayers of thousands are this day offered up for the Divine benediction on the proceedings of this Meeting.

"When I consider what the Bible Society has effected, I feel a delight which no language can express, in the reflection, that this country, which by the favour of a gracious Providence has so long "drawn water from the wells of salvation," has given birth to an Institution which has united the affections and concentrated the efforts of Christians, for conveying the streams of the fountain of life, to all the corners of the world. The reflection has this additional gratification, that it suggests an undoubting confidence, that the piety and charity which have supported the Institution will never fail to supply the necessary means for the continuance of its beneficial labours.

"The work in which we are engaged may be truly denominated a "labour of love," the benefits of which are not only felt by the present, but will extend to future generations; beyond even the limits of time, into eternity. And when we of the present race are passed away, we may trust that the Lord of the vineyard will raise up new labourers to carry it on. It is a work on which we may hope for the blessing of God: it is holy in its object, pure in its means, and charitable in its end, for it has the glory of God for its object, the Bible for its means, and for its end, the temporal and eternal welfare of mankind."

OBITUARY.

ENGLAND. In London, the Rev. TIMOTHY PRIESTLY, brother of the celebrated Dr. Priestly, but very different in his religious creed. He published several years ago a commentary on the Bible, highly Calvinistic. He was noted for his eccentricity in the pulpit. WALTER BURKE, Esq. aged 76, one of the oldest Purser in the British Navy.—He was kinsman of the illustrious Edmund Burke; was purser of the Victory in the battle of Trafalgar; and it was in his arms Nelson expired. Just before the battle began, his lordship thus addressed him—"Burke, I expect to see every man at his station, and if we succeed to day, you and I will go to sea no more."

IRELAND. In Limerick, the Rev. JOHN THAYER, a native of Massachusetts, and formerly Pastor of the Roman Catholic Church, in Boston.

IN THE MEDITERRANEAN, Midshipman CHARLES DOWNES, of the Guerriere frigate, brother of Capt. John Downes, of the U. S. Navy.

NORTHERN PACIFIC OCEAN. Drowned, on the 22d of May, 1814, at the mouth of the River Columbia, in the Northern Pacific Ocean, DONALD M'TAVISH, Esq. a native of Stratherrick, and one of the partners of the N. West Company of Canada. Mr. M'Tavish was for upwards of twenty-four years employed in the wilds of Upper Canada, and the interior of the north western regions of America, and was very successful in promoting the business of the Company, and in securing the good will and alliance of the Indian nations, by whose Chiefs he was always treated with the greatest respect, and received on the same footing with one of their own number. His enterprising genius led him to project and attempt an expedition across the Continent of North America, for the purpose of establishing a connexion with China; and after having escaped innumerable perils, he and six of his companions were unfortunately lost near Cape Disappointment.

NEW-HAMPSHIRE. In Dover, MARETABLE JENKINS, of Berwick, and at Elliot, SARAH JENKINS, aged 93. Both of the deceased were members of the Society of Friends, the former having long preached in Great-Britain and America, and the latter being her companion in many journeys.

MASSACHUSETTS. In Quincy, Rev. WILLIAM CLARK, aged 75.

RHODE-ISLAND. In Woburn, Mr. ROWLAND CROCKER, in the 80th year of his age; his mother survives him and is in her 101st year. In North-Providence, OWEN WILKINSON, Esq. late President of the Manufacturer's Bank, in the 72d year of his age. His life was devoted to honourable pursuits, and was eminently distinguished by his industry, ingenuity, probity, and patriotism, combined with other exemplary virtues, which rendered him a highly useful and respectable member of society.

PENNSYLVANIA. In Philadelphia, EDWARD TILGHMAN, Esq. an eminent lawyer.

VIRGINIA. In Petersburg, the Rev. JOHN POTTS. On the 9th ult. GEORGE KEITH TAYLOR, Esq. Counsellor at Law. A man, of whom, not only his family and friends, but all, who can derive either pleasure or benefit from human excellence, will feel and deplore the loss. Whether we regard the purity of his manness, the integrity of his con-

duct, his acknowledged abilities, or those less obvious and gentler qualities of the heart, which sweeten and adorn society, and which were so happily blended in his character; his death is a general, as well as a private bereavement. On the irreparable loss which his family and particular friends have sustained, it were superfluous to dwell. In all the more extended, as well as the nearer relations of life, he was alike free from blemish and from reproach. He withdrew early from the political scene; but while he took part in the public affairs, he was active, useful, and distinguished: and it deserves particular mention, that to him chiefly, was this Commonwealth indebted for the benign reform of its penal code. In his profession, indeed, he has left a chasm, which will be acknowledged and lamented by the bar, the bench, and the public; learned, acute, eloquent, ingenious, neither his mind nor his heart could ever stoop to the paltry sophistry and low chicane, that sometimes dishonour the forum. Of his whole character, moral and intellectual, the lines were as distinct as they were delicate. He was, in manners and conversation, at once simple and polite; seasonably cheerful; humorous, but never unsuitably; plain of speech, yet never rude. He was a man of genius, chastened with taste; of judgment, embellished with a fine imagination; of eloquence, by turns humorous, pathetic, and argumentative; often careless, but always simple, spontaneous and appropriate. His sensibility was exempt from weakness; his wit, from malevolence; his superior talents, from arrogance and presumption; his emulation, which was ardent, from the least taint of envy; his virtue, from any proud pretensions to extraordinary purity. He was, in a remarkable manner, original, natural, and free from affectation of every kind; mild and affectionate in his family; sincere and cordial towards his friends; just and forbearing and kind in his intercourse with all men; sparing of professions, but never wanting or backward in deeds of beneficence; mindful of his Maker, and faithful in his Redeemer. Such were the distinguishing traits of his character; of which, those who knew him best, and those who knew him least, alike bore testimony to him living; and of which, now that he is dead, his friend vainly essays to draw a faithful picture, while the image is yet warm in his memory: happy, if he could, for the general benefit of the example, display it throughout the world, and make it immortal! In Richmond, Elder BENJAMIN BUMP, (a black man) aged about 80 years. He has been a Preacher of the Gospel in the Baptist Society, for upwards of fifty years past, and is acknowledged he laboured faithfully in the vineyard of the Lord.

SOUTH-CAROLINA. In Charleston, Rev. JOSEPH WARREN, Rector of St. James' Church, aged 48. He was born in Plymouth, Old Colony, and educated at Harvard University, where he graduated, 1790.

GEORGIA. The Rev. ABRAHAM CHRISTIAN, aged 40; a much respected Methodist Preacher.

IN THIS CITY.

On the 22d ult. Mr. ABRAHAM WAKEMAN, of the city of New-York.
On the 27th ult. Mrs. MARY M'GOOGAN, of the city of New-York.

POETICAL DEPARTMENT.

SELECTED.

THE LEAF.

WE ALL DO FADE AS A LEAF.

Isa. lxiv. 6.

I.

SEE the leaves around us falling,
Dry and wither'd to the ground;
Thus to thoughtless mortals calling,
In a sad and solemn sound:

II.

Sons of Adam, once in Eden
Blighted when like us he fell,
Hear the lecture we are reading,
'Tis, alas! the truth we tell.

III.

Virgins, much, too much, presuming
On your boasted white and red,
View us, late in beauty blooming,
Number'd now among the dead.

IV.

Gripping misers, nightly waking,
See the end of all your care;
Fled on wings of our own making,
We have left our owners bare.

V.

Sons of honour, fed on praises,
Flatt'ring high in fancied worth,
Lo! the fickle air, that raises,
Brings us down to parent earth.

VI.

Learned sops, in systems jaded,
Who for new ones daily call,
Cease, at length, by us persuaded,
Ev'ry leaf must have its fall!

VII.

Youths, though yet no losses grieve you,
Gay in health and manly grace,
Let not cloudless skies deceive you,
Summer gives to autumn place.

VIII.

Venerable sires, grown hoary,
Hither turn th' unwilling eye,
Think, amidst your falling glory,
Autumn tells a winter sigh.

IX.

Yearly in our course returning,
Messengers of shortest stay,
Thus we preach this truth concerning,
"Heav'n and earth shall pass away."

X.

On the Tree of Life eternal,
Man, let all thy hope be staid,
Which alone, for ever vernal,
Bears a leaf that shall not fade.

BISHOP HORNE.

DELICATE THOUGHT.

From the Persian—By Sir William Jones.
On parents' knees, a naked new born child
Weeping thou sat'st, while all around thee smil'd;
So live, that sinking in thy last long sleep,
Calm thou may'st smile, when all around thee weep.